



THE SIGNIFICANCE OF THE FIRST TEN DAYS OF DHU'L HIJJAH

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!

Once again a period of divine blessings has entered upon us with the opportunity to reap rewards, forgiveness and spiritual elevation. Dhu'l Hijjah is the twelfth month in the Islamic calendar, and it is the month whereby the fifth pillar of Islam known as al-Hajj is performed between the 8th to the 13th days of this blessed month. As for those who are not performing Hajj itself, there are a number of ways to maximise the rewards, especially so on the first ten days of this month.

Indeed, the first ten days of the month of Dhu'l Hijjah are blessed days. Allah Most High Himself mentioned them in His book:

وَالْفَجْرِ ①
وَلَيَالٍ عَشْرٍ ②

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“By the Dawn, and the Ten Nights...” [Qur’an, Sura al-Fajr, 89.1-2]

Imam Jalalud-Din al-Suyuti (d. 911 AH) has mentioned the following about the above verse in his *Tafsir al-Jalalayn*:

[89:1]

By the dawn, that is to say, [by] the dawn of each day,

[89:2]

And [by] the ten nights, the [first] ten nights of Dhū’l-Hijjah,

Amongst the hadith based reports transmitted regarding the sacredness of the first ten days of Dhu’l Hijjah are the following:

From Sahih al-Bukhari:

(11) CHAPTER. Superiority of (doing good) deeds on the days of *Tashrīq* (11th, 12th, 13th of Dhul-Hijjah).

Ibn ‘Abbās said, “Remember Allāh during the wellknown days; i.e., the first ten days of Dhul-Hijjah, and also the fixed number of appointed days; i.e. the days of *Tashrīq*.” Ibn ‘Umar and Abū Hurairah used to go out to the market saying *Takbīr* during the first ten days of Dhul-Hijjah and the people would say *Takbīr* after their *Takbīrs*. Muḥammad bin ‘Alī used to say *Takbīr* after *Nawāfil*.

969. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, “No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah).” Then some Companions of the Prophet ﷺ said, “Not even *Jihād*?” He replied, “Not even *Jihād*, except that of a man who does it by putting himself and his property in danger (for Allāh’s sake i.e., with his life and property), and does not return with any of those things (i.e., is martyred).”

(١١) بَابُ فَضْلِ الْعَمَلِ فِي أَيَّامِ التَّشْرِيقِ،

وَقَالَ ابْنُ عَبَّاسٍ ﴿وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ﴾: أَيَّامُ الْعَشْرِ، وَالْأَيَّامُ الْمَعْدُودَاتُ: أَيَّامُ التَّشْرِيقِ. وَكَانَ ابْنُ عُمَرَ وَأَبُو هُرَيْرَةَ يَخْرُجَانِ إِلَى السُّوقِ فِي أَيَّامِ الْعَشْرِ يُكَبِّرَانِ وَيُكَبِّرُ النَّاسُ بِتَكْبِيرِهِمَا. وَكَبَّرَ مُحَمَّدٌ بْنُ عَلِيٍّ خَلْفَ النَّافِلَةِ.

٩٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرَفَةَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ مُسْلِمِ الْبَطْنِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلُ مِنْهَا فِي هَذِهِ». قَالُوا: «وَالْجِهَادُ؟» قَالَ: «وَالْجِهَادُ، إِلَّا رَجُلٌ خَرَجَ يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ».

The last narration from Ibn Abbas (ra) is also found in the *Jami of al-Tirmidhi* who mentioned that on this topic there are also narrations from the Companions (Sahaba) like: Ibn Umar¹, Abu Hurayra², Abdullah ibn Amr³ and Jabir⁴, may Allah be pleased with them all. From al-Tirmidhi⁵:

757. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “There are no days in which righteous deeds are more beloved to Allāh than these ten days.” They said: “O Messenger of Allāh! Not even *Jihād* in Allāh’s Cause?” The Messenger of Allāh ﷺ said: “Not even *Jihād* in Allāh’s Cause, unless a man were to go out with his self and his wealth and not return from that with anything.” (*Sahih*)

There are narrations on this topic from Ibn ‘Umar, Abū Hurairah, ‘Abdullāh bin ‘Amr, and Jābir.

Abū ‘Eīsā said: The *Hadīth* of Ibn ‘Abbās is a *Hasan Gharīb Sahih Hadīth*.

٧٥٧ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ
الْأَعْمَشِ، عَنْ مُسْلِمٍ وَهُوَ ابْنُ أَبِي عِمْرَانَ
الْبَطِينُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ أَيَّامٍ الْعَمَلُ
الصَّالِحُ فِيهِنَّ أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ
الْعَشْرِ»، فَقَالُوا يَا رَسُولَ اللَّهِ: وَلَا الْجِهَادُ فِي
سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَلَا الْجِهَادُ
فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ،
فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ».
وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ
وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَجَابِرٍ.
قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ
حَسَنٌ غَرِيبٌ صَحِيحٌ.

The version from al-Tirmidhi was declared to be Sahih (authentic) by Shaykh Shu’ayb al-Arna’ut in his editing of *Jami al-Tirmidhi*⁶ and he also mentioned that it is also located (besides Sahih al-Bukhari, no. 969) in the hadith collections known as *Sunan Abi Dawud* (no. 2438), *Sunan ibn Majah* (no. 1727), *Musnad Ahmed* (no. 1968) and *Sahih ibn Hibban* (no. 324).

These ahadith substantiate the point that the first ten days of Dhu’l-Hijjah possess remarkable blessings and superiority, and all Muslims should make the most of these sanctified days.

¹ See Musnad Ahmed (no. 5446, Arna’ut edition)

² *Jami al-Tirmidhi* (no. 758). See later for this narration.

³ See *Musnad Abu Dawud al-Tayalisi* (no. 2397)

⁴ Sahih ibn Hibban (no. 3853)

⁵ 2/192

⁶ 2/284, no. 767

As for fasting, then the most significant day to fast is the day of Hajj itself – **Yaum al-Arafa**, which is the 9th of Dhu'l Hijjah. This is more pertinent for those who are not performing Hajj itself. There is difference of opinion if the one on Hajj may also fast on the day of Arafa.

A Hadith in **Sahih Muslim**⁷ states:

[2746] 196 - (1162) It was narrated from Abû Qatâdah that a man came to the Prophet ﷺ and said: "How do you fast?"

[٢٧٤٦] ١٩٦ - (١١٦٢) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّيْمِيُّ وَقَتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ حَمَّادٍ - قَالَ يَحْيَى: أَخْبَرَنَا

The Messenger of Allâh ﷺ got angry at his words, and when 'Umar [may Allâh be pleased with them] saw that he was angry, he said: "We are pleased with Allâh as our Lord, with Islam as our religion and with Muḥammad as our Prophet; we seek refuge with Allâh from the wrath of Allâh and the wrath of His Messenger." 'Umar [may Allâh be pleased with them] started repeating these words until his anger went away, then 'Umar said: "O Messenger of Allâh, what about one who fasts all the time?" He said: "He has neither fasted nor broken the fast." 'Umar said: "What about one who fasts for two days, then breaks his fast for one day?" He ('Umar) said: "Is anyone able to do that?" He said: "What about one who fasts one day and breaks his fast for one day?" He said: "That is the fast of Dâwûd, - عليه السلام." He ('Umar) said: "What about one who fasts one day and breaks his fast for two days?" He said: "I wish that I were able to do that." Then the Messenger of Allâh ﷺ said: "Three days of each month and one Ramadân to the next, that is like fasting for an entire lifetime. Fasting on the day of 'Arafah, I ask Allâh that it may expiate for (the sins of) the year that comes before it, and the year that comes after it. And fasting the Day of 'Ashûrâ', I ask Allâh

حَمَّادُ بْنُ زَيْدٍ - عَنْ غِيْلَانَ، عَنْ عَبْدِ اللَّهِ ابْنِ مَعْبُدٍ الزَّمَانِيُّ، عَنْ أَبِي قَتَادَةَ: رَجُلٌ أَتَى النَّبِيَّ ﷺ فَقَالَ: كَيْفَ تَصُومُ؟ فَغَضِبَ رَسُولُ اللَّهِ ﷺ مِنْ قَوْلِهِ، فَلَمَّا رَأَى عُمَرُ [رَضِيَ اللَّهُ عَنْهُ] غَضَبَهُ قَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، نَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ، فَجَعَلَ عُمَرُ [رَضِيَ اللَّهُ عَنْهُ] يُرَدِّدُ هَذَا الْكَلَامَ حَتَّى سَكَنَ غَضَبُهُ، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! كَيْفَ يَمَنُ يَصُومُ الدَّهْرَ كُلَّهُ؟ قَالَ: «لَا صَامَ وَلَا أَفْطَرَ» - أَوْ قَالَ - : «لَمْ يَصُمْ وَلَمْ يُفْطِرْ» قَالَ: كَيْفَ مَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْمًا؟ قَالَ: «وَيُطِيقُ ذَلِكَ أَحَدٌ؟» قَالَ: كَيْفَ مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا؟ قَالَ: «ذَلِكَ صَوْمُ دَاوُدَ - عَلَيْهِ السَّلَامُ -» قَالَ: كَيْفَ مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ؟ قَالَ: «وَوِدِدْتُ أَنِّي طُوِّفْتُ ذَلِكَ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ مِنْ كُلِّ شَهْرٍ، وَرَمَضَانُ إِلَى رَمَضَانَ، فَهَذَا صِيَامُ الدَّهْرِ كُلِّهِ، صِيَامُ يَوْمٍ عَرَفَةَ، أَخْتِيبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ، وَالسَّنَةَ الَّتِي بَعْدَهُ، وَصِيَامُ يَوْمٍ عَاشُورَاءَ، أَخْتِيبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ».

that it may expiate for (the sins of) the year that comes before it."

⁷ 3/241-3

The 10th of Dhu'l-Hijjah is the day of Sacrifice (Yaum al-Nahr) and it is also the day of Eid al-Adha for those not on Hajj. If someone has intended to carry out a sacrifice of an animal (qurbani) then it is praiseworthy not to cut the hair or trim the nails from the first day of Dhu'l Hijjah until the sacrifice is done.

Hadiths on this are mentioned in **Sahih Muslim**⁸:

[5121] 42 - (...) It was narrated that 'Umar bin Muslim bin 'Umârah bin Ukaimah Al-Laithî said: "I heard Sa'eed bin Al-Musaiyyab say: 'I heard Umm Salamah, the wife of the Prophet ﷺ, say: "The Messenger of Allâh ﷺ said: 'Whoever has an animal to sacrifice, when the crescent moon of Dhul-Hijjah appears, let him not remove anything from his hair or nails, until he has offered his sacrifice.'"

[٥١٢١] ٤٢- (...) وَحَدَّثَنِي عُبَيْدُ
لَهُ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
مَحَمَّدُ بْنُ عَمْرِو اللَّيْثِيُّ عَنْ عُمَرَ بْنِ مُسْلِمٍ
بْنِ عُمَارَةَ بْنِ أَكِيمَةَ اللَّيْثِيِّ قَالَ: سَمِعْتُ
سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ أُمَّ سَلَمَةَ،
زَوْجَ النَّبِيِّ ﷺ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ كَانَ لَهُ ذَبْحٌ يَذْبَحُهُ، فَإِذَا أَهْلَ هَلَالُ ذِي
الْحِجَّةِ، فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلَا مِنْ
أَظْفَارِهِ شَيْئًا، حَتَّى يُضْحِيَ».

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⁸ 5/317

SOME WEAK (DA'EEF) NARRATIONS ON THIS MATTER:

From Jami al-Tirmidhi:

758. Abū Hurairah narrated that the Prophet ﷺ said: "There are no days more beloved to Allāh than He be worshipped in them than the ten of Dhul-Hijjah, fasting every day of them is the equivalent of fasting a year, and standing every night of them (in prayer) is the equivalent of standing on the Night of *Qadr*." (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Mas'ūd bin Wāsil from An-Nahhās. (He said:) I asked Muḥammad about this *Hadīth* and he did not know of its like from other than this route. He said: Something about this has been reported from Qatādah, from Sa'eed bin Al-Musayyab, from the Prophet ﷺ in *Mursal* form. (Yahya bin Sa'eed has criticized Nahhās bin Qahm due to his weak memory.)

٧٥٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ الْبَصْرِيُّ:
حَدَّثَنَا مَسْعُودُ بْنُ وَاصِلٍ عَنْ نَهَّاسِ بْنِ قَهْمٍ،
عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ أَيَّامٍ أَحَبُّ
إِلَى اللَّهِ أَنْ يُتَعَبَّدَ لَهُ فِيهَا مِنْ عَشْرِ ذِي
الْحِجَّةِ، يَغْدُلُ صِيَامُ كُلِّ يَوْمٍ مِنْهَا بِصِيَامِ سَنَةٍ
وَقِيَامُ كُلِّ لَيْلَةٍ مِنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ».
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَسْعُودِ بْنِ وَاصِلٍ عَنْ
النَّهَّاسِ. [قَالَ:] وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا
الْحَدِيثِ فَلَمْ يَعْرِفْهُ مِنْ غَيْرِ هَذَا الْوَجْهِ مِثْلَ
هَذَا. وَقَالَ: قَدْ رَوَى عَنْ قَتَادَةَ، عَنْ سَعِيدِ
ابْنِ الْمُسَيَّبِ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ، شَيْءٌ مِنْ
هَذَا [وَقَدْ تَكَلَّمَ يَحْيَى بْنُ سَعِيدٍ فِي نَهَّاسِ بْنِ
قَهْمٍ، مِنْ قَبْلِ حِفْظِهِ].

Thus, the above narration has been shown to be weak by Imam al-Tirmidhi himself. Within its chain of transmission is the sub narrator known as Nahhas ibn Qahm who is weak (da'eef) as mentioned by al-Hafiz ibn Hajar al-Asqalani (d. 852 AH) in his *al-Taqrīb al-Tahdhīb*⁹. There is also another sub narrator known as Mas'ud ibn Wasil who is also somewhat weak. For these reasons, Shaykh Shu'ayb al-Arna'ut

⁹ No. 7197

declared the chain of transmission to be weak (da'eef) in his editing of *Jami al-Tirmidhi*¹⁰

In the *Sunan of an-Nasa'i* there is the following narration:

2374. It was narrated from Hunaidah bin Khâlid that his wife said: "One of the wives of the Prophet ﷺ said: 'The Prophet ﷺ used to fast on the day of 'Āshûrâ', nine days of Dhûl-Hijjah and three days each month: The first Monday of the month, and two Thursdays.'" (*Sahih*)

٢٣٧٤ - أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا شَيْبَانُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ الْحُرِّ ابْنِ الصَّبَّاحِ عَنْ هُنَيْدَةَ بْنِ خَالِدٍ عَنْ امْرَأَتِهِ قَالَتْ: حَدَّثَنِي بَعْضُ نِسَاءِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَصُومُ يَوْمَ عَاشُورَاءَ وَيَسْعًا مِنْ ذِي الْحِجَّةِ وَثَلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ أَوَّلَ اثْنَيْنِ مِنَ الشَّهْرِ وَخَمِيسَيْنِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصيام، باب: في صوم العشر، ح: ٢٤٣٧ من حديث أبي عوانة الوضاح به، وهو في الكبرى، ح: ٢٦٨١ * هنيدة صحابي، وامراته صحابية كما في فصل المبهمات من النسوة (تقريب التهذيب).

The editor¹¹ of the above edition claimed that the chain of transmission (isnad) is Sahih (authentic), and it was also authenticated by Nasir al-Albani in his editing of the same hadith collection.¹² In opposition to this verdict, Shaykh Shu'ayb al-Arna'ut and his co-editors deemed the narration to be weak (da'eef) due to the shakiness (idtirab) of the narration in their editing of the *Musnad* of Imam Ahmed ibn Hanbal.¹³ Indeed, the 8th century Muhaddith known as Imam Jamalud-Din al-Zayla'i (d. 762 AH) has also considered the above narration to be weak (da'eef) in his *Nasb al-Ra'ya*¹⁴

Some scholars allow acting upon the above narration due to taking the stance that it is an authentic narration, while others have mentioned the following more authentic narration to prove otherwise from the narration of A'isha, the noble wife of Allah's Messenger (sallallahu

¹⁰ 2/285, fn. 1

¹¹ Zubair Ali Za'i in his editing of *Sunan a-Nasa'i* (3/274) as published by Darus Salam

¹² See his "*Sahih Sunan an-Nasa'i*" (no. 2371) and "*Sahih Sunan Abi Dawud*" (no. 2437)

¹³ See 37/24, no. 22,334, 44/69, no. 26,568 and 45/375, no. 27,376. There is a similar variant from Hafsa (ra) also in the Musnad Ahmed (44/59, no. 26,459) that was declared weak by Shaykh Shu'ayb al-Arna'ut.

¹⁴ 2/157

alaihi wa sallam) as found in Sahih Muslim and in other books of hadith.¹⁵ The wording from **Sahih Muslim**¹⁶ being:

Chapter 4. Fasting The (First) Ten Days Of Dhul-Hijjah

[2789] 9 - (1176) It was narrated that ‘Āishah [may Allāh be pleased with them] said: “I never saw the Messenger of Allāh ﷺ fasting in the ten days (of Dhul-Hijjah).”

[2790] 10 - (...) It was narrated from ‘Āishah [may Allāh be pleased with her] that the Prophet ﷺ did not fast the ten days (of Dhul-Hijjah).

(المعجم ٤) - (بَابُ صَوْمِ عَشْرِ ذِي الْحِجَّةِ) (التحفة ٤٤)

[٢٧٨٩] ٩ - (١١٧٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَائِمًا فِي الْعَشْرِ قَطُّ.

[٢٧٩٠] ١٠ - (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعُبَيْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ النَّبِيَّ ﷺ لَمْ يَصُمْ الْعَشْرَ.

From **Jami al-Tirmidhi**¹⁷:

Chapter 51. What Has Been Related About Fasting The Ten (Days Of Dhul-Hijjah)

756. ‘Āishah narrated: “I did not see the Prophet ﷺ fasting at all during the ten.” (**Ṣaḥīḥ**)

Abū ‘Eisā said: This is how it was reported by more than one from Al-A‘mash, from Ibrāhīm, from Al-Aswād, from ‘Āishah. Ath-Thawrī and others narrated this *Ḥadīth* from Manṣūr, from Ibrāhīm: “That the Prophet ﷺ was not seen fasting during the ten.” Abū Al-Aḥwas reported it from Manṣūr, from Ibrāhīm, from ‘Āishah, and he did not mention Al-Aswād in it. So they disagree with Manṣūr in this

(المعجم ٥١) - (بَابُ مَا جَاءَ فِي صِيَامِ الْعَشْرِ) (التحفة ٥١)

٧٥٦ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ صَائِمًا فِي الْعَشْرِ قَطُّ. قَالَ أَبُو عِيْسَى: هَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ. وَرَوَى الثَّوْرِيُّ وَغَيْرُهُ هَذَا الْحَدِيثَ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ: أَنَّ النَّبِيَّ ﷺ لَمْ يَرِ صَائِمًا فِي الْعَشْرِ. وَرَوَى أَبُو الْأَخْوَصِ عَنْ مَنْصُورٍ، عَنْ

¹⁵ Like *Musnad Ahmed* (42/366, no. 25. 566) edited by Shaykh Shu‘ayb, who also mentioned that it is found in *Sunan al-Kubra* of an-Nasa’i (no. 2873), *Sahih ibn Khuzayma* (no. 2103) as well as *Sahih Muslim* (no. 1176) as mentioned above.

¹⁶ 3/263

¹⁷ 2/191-2

Hadith, and the narration of Al-A'mash is more correct and has a more connected chain.

He said: I heard Abū Bakr Muḥammad bin Abān saying: "I heard Wakī' saying: 'Al-A'mash has preserved the chain of Ibrāhīm better than Maṣṣūr.'"

إِبْرَاهِيمَ، عَنْ عَائِشَةَ وَلَمْ يَذْكُرْ فِيهِ عَنْ
الْأَسْوَدِ، وَقَدْ اخْتَلَفُوا عَلَى مَنْصُورٍ فِي [هَذَا]
الْحَدِيثِ، وَرِوَايَةُ الْأَعْمَشِ أَصَحُّ وَأَوْصَلُ
إِسْنَادًا. قَالَ: سَمِعْتُ أَبَا بَكْرٍ مُحَمَّدَ بْنَ أَبَانَ
يَقُولُ: سَمِعْتُ وَكَيْعًا يَقُولُ: الْأَعْمَشُ أَحْفَظُ
لِإِسْنَادِ إِبْرَاهِيمَ مِنْ مَنْصُورٍ.

CONCLUSION:

It is also recommended that one exerts additional efforts in doing good deeds like the recitation of the Qur'an, Salat al Tahajjud and other supererogatory prayers (nawafil), as well as acts like the remembrance of Allah (dhikr) with the tongue, giving charity (sadaqa), making sincere repentance (tawba), saying takbir (Allahu akbar), and other virtuous actions, because they are some of the unsurpassed days in the year. As for fasting, then it is recommended to fast in particular on the 9th of Dhu'l Hijjah (the day of Yaum al-Arafa) based on the hadith quoted earlier from Sahih Muslim. While other scholars also permit fasting all nine days of the beginning of Dhu'l Hijjah.

Peace and blessings be upon our Prophet Muhammad

Abul Hasan Hussain Ahmed

London

28th Dhul Qa'da 1434 AH/October 2013